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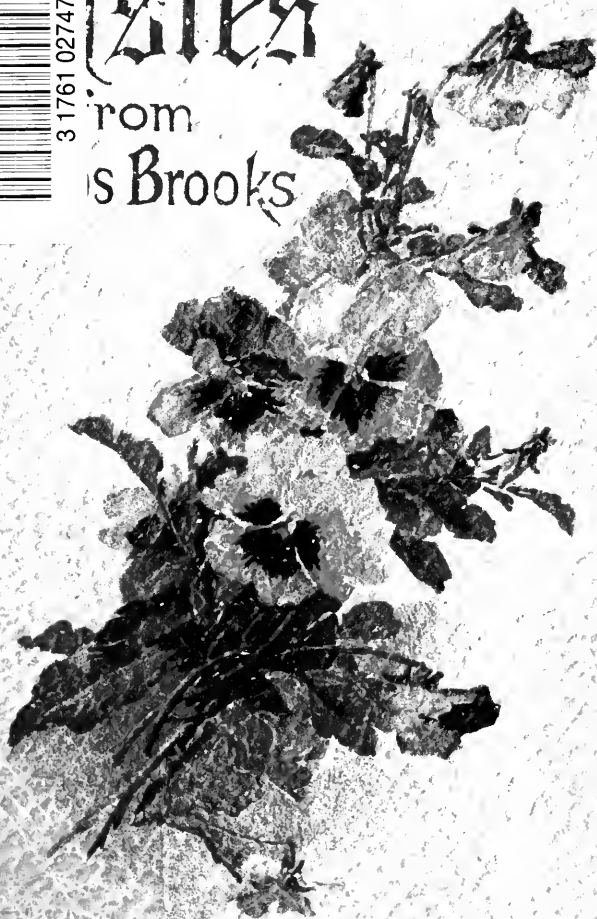
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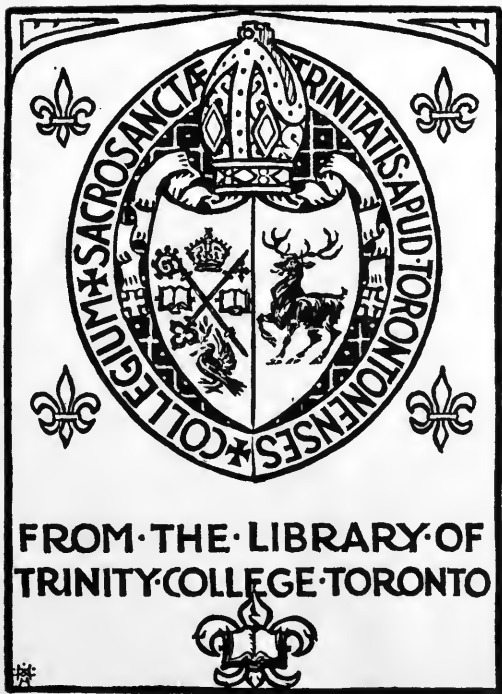


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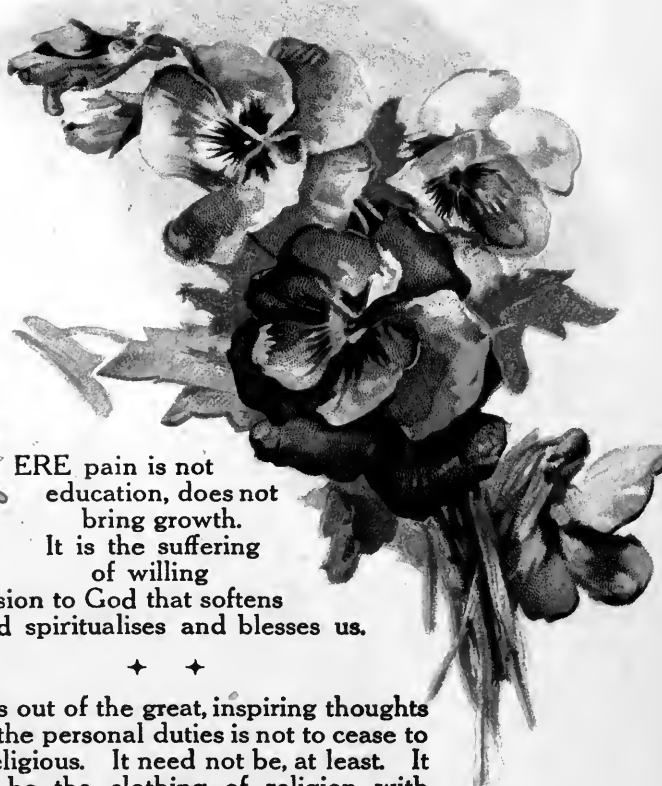
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MERE pain is not
education, does not
bring growth.
It is the suffering
of willing
submission to God that softens
and spiritualises and blesses us.



To pass out of the great, inspiring thoughts
into the personal duties is not to cease to
be religious. It need not be, at least. It
may be the clothing of religion with
reality, the grip and grasp on truth and
God and light.



EVERENCE is the eyelash that lets us endure the sun, which, lost, we must make up our minds to endure darkness for the rest of our lives.



The final purpose of all consolation and help is revelation. The reason why we are led into trouble and out again is not that we may value happiness the more from having lost it once and found it again, but that we may know something which we could not know except by that teaching.



It is a day of joy and charity. May God make you very rich in both by giving you abundantly of the glory of the Incarnation, the peace of Christ's kingship and the grace of Christ's salvation!



Every time that God deprives the body that He may feed the soul, this is His call for us to find a consolation in the certainty that on some word of God, if not on the bread that my ignorance is craving, I may, if I will just be obedient, be fed into unexpected strength.

NEVER does human nature seem so glorious and so wicked all at once as when we stand before the cross of Jesus! The most enthusiastic hopes, the most profound humiliation, have found their inspiration there.



The only release from the fear of death comes by the soul becoming perfectly reconciled with the Infinite on which it rests, entering into the nature of the mystery it feared, becoming the child of God.



It is by life, by full, vigorous, emphatic existence, that men are safe in this world, and that they save other men from death. I glory in such a statement as that. It makes my Bible shine. Men everywhere are trying to be safe by stifling life.



The duty of physical health, and the duty of spiritual purity and loftiness are not two duties: they are two parts of one duty, which is living the completest life which it is possible for man to live.





LITTLE town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless
sleep
The silent stars go by.

Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee to-night.

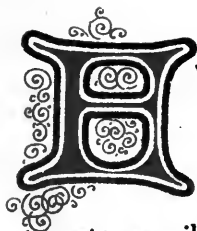
O, morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

For Christ is born of Mary,
And gathered all above,
While mortals sleep, and angels keep
Their watch of wondering love.

O Little Town of Bethlehem.



The Christian has the best right of any man to cultivate the æsthetic sense. But at the same time he is bound by his Christianity to cultivate it purely, and in continual subordination to the moral and spiritual sense.



VER from out the past, from the old saints who lived in other times, there comes down the power of God to us. . . . Our weak devotion, tired and drooping, rests against the strong pillars of their certain trust.



It was because Christ was always perfectly consecrated to His Father that the most exalted enthusiasm was never dissipated to a dream, and the simplest task was never degraded to a drudgery.



There is so little rest! There is such an unreasoning passion for activity! And so we skim the surface of all things; we never look down into their depths, and see the power of help and culture which they might contain.

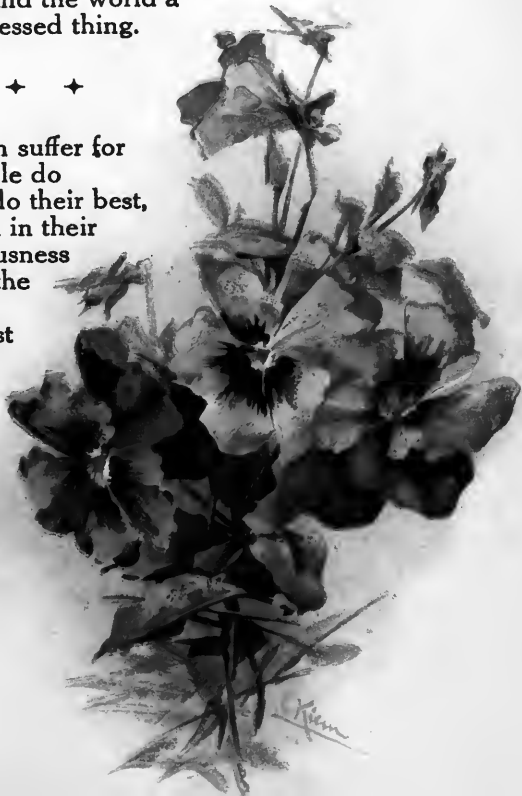


There is a terror in death which we need never know, because Christ has died. There are some depths of darkness into which we need never descend, because He went for us so deep into the mysterious pain of life and death.

NOT by deserting your profession,
but by deepening it, by seeking a
new life under it—the new
life lived by the faith of the Son of
God,—so only can your life
of trade or art or profession be redeemed;
so only can it become both for
you and the world a
blessed thing.



Only when men suffer for
other people do
they do their best,
and bring forth in their
own consciousness
and into the
sight of other
men the best
that is in
them.





ANY power which opens the infinite life to any man must be the interpreter and transfigurer of all the petty special changefulness of life.



The more clearly a man believes in the life to come, and thinks of it as under the same great moral forces that pervade this life, the more impressive to him grow its spiritual necessities.



God is working on your side for you with His instruments for your freedom. What are they? All your experiences.



It is with you *in* your occupation that religion has to do, to make you in the highest sense a scholar, a trader worthy of the name.



Always men's qualities are shown by whether their powers and privileges make them proud or make them humble.



EATH is the concentration, or bringing to a focus, of all the forces of the first life, that they may thence be re-expanded and spread out into the second.



The form that our religious life is more and more assuming, is just a great overfulness . . . Christ comes with His truth to the intellect. What is the answer? Every chamber of the intellect, from garret to cellar, is pre-engaged.



As in the Christ, so constantly in us, the lower life has to meet all dangers and all agonies—the hunger, the thirst, the weariness—aye, even the scourging and the cross—when the purposes of the higher call for it.



Try to find . . . the pleasure of your life in the work to which your life must be given. Study its principles. Make it delightful by . . . the help which you are able through it to give to other people, by the education which your own faculties are getting out of it.





REAT is the power of a life which knows that its highest experiences are its truest experiences, and that it is most itself when it is at its best.



In behind and down below and up above all life there is one great unchanged purpose of good; every evil is a departure from that purpose.



True Christian life always reacts more vigorously outward for every new self-feeding upon Christ.



Is not this what we want—to be safe with a security that is not cowardice or palsy, to be alive with a vitality that is not wearing us out,—safety and progress?



Every work which it is right for man to do has its legitimate and true result, hard to attain, and more manifest to God than to men when it is attained.



UCH of our principle and knowledge lies by us all unemployed, not a treasure because not a use, not truly ours because rendering us no true aid as a comfort.




We cannot dream of what interest the world will have when every being in its human multitude shall shine with his own light and color, and be the child of God which it is possible for him to be.



"Better the first man in this small village than second man in Rome," we cry, and so shut ourselves up in the village where we can be first, and all the great inspirations and delights and cultures of Rome are lost.



To plod on among the undistinguished millions—that is often very hard . . . Yet the man of two talents has a great chance in the world. Alas for the world if he had not! For it is of him that the world is mainly composed.



YOU surrender a dear
friend at the call of
death, and out of
his grave the real
power of friendship
rises stronger and
more eternal in your life.



There is no work so
lofty in itself that it
does not need
something higher
than itself to be done
for, something
to lift its heavy pressure
from the sore and weary
backs of men.



Insist on feeling the intrinsic power of
the things you seek. So, and so only, can
you be sure that, even if every other seeker
should become discouraged and drop
away, your search would still go on.



HALL it not be a joy to us to feel, around and through the familiar things which we seem perfectly to understand, the wealth and depth of divinity, outgoing all our comprehension?



A man is both harp and harper. The harp may not complain, but all the time the music it was meant to make sleeps in its strings. . . . And in your powers sleeps the nobleness that they were made to do.



Great is the condition of a man who lets rewards . . . come if they will, or fail to come, but goes on his way, true to the truth, simply because it is true, strongly loyal to the right for its pure righteousness.



Lives of self-devotion have always the same power which belongs to the sacrifice of Jesus. . . . They are the lesser hill-tops grouped around the great mountain. Such lives may we all live in any little world where God has set us!



HE man who does not carry forward his care for himself and complete it with a loving care for God and for God's children, loses the best power of self-care.



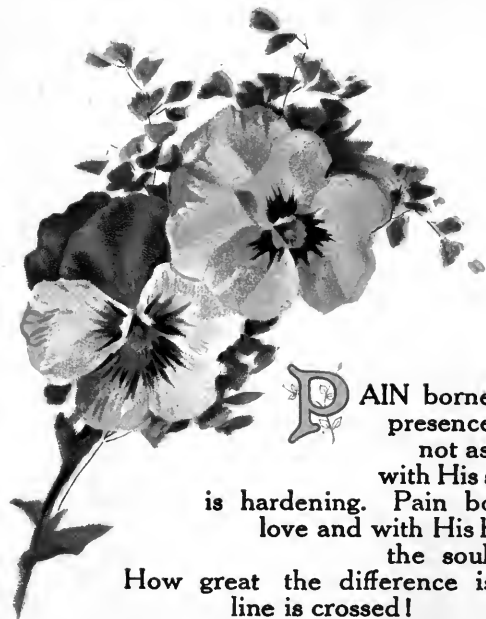
If God gives a man social position, or education, or religious influence, He does it for a purpose; and the cowardice or the modesty with which a man sometimes ignores the fact defeats that purpose.



All moral carelessness lessens our capacity of faith, makes us not only less believing, but less able to believe. . . . It is not only that some drops are spilled, but the cup itself is broken into uselessness.



There are times when, as one moves quietly about in work for Jesus, . . . we catch the music of one pervading purpose in all this tumult and clatter. It is all Redemption working out its plans.



PAIN borne outside the
presence of God,
not as His gift, not
with His sympathy,
is hardening. Pain borne in His
love and with His help is
the soul's salvation.
How great the difference is when that
line is crossed!



There must be no stint of labor where
labor will tell for our neighbor's happiness,
but no wasteful extravagance of it where
it will not profit.



There is in every man something greater
than he has begun to dream of. When he
gives himself to Jesus Christ in consecration,
then that begins to come forth.

YOU ought not merely *not* to fear death—that is a poor attainment. If the soul could really be alive in you, death would be lighted up with glory as the day when that soul is to enter into its own.



Every occupation lifts itself with the enlarging life of him who practises it. The occupation that will not do that, no man really has a right to occupy himself about.



Life for any man is not complete until a deeper and a higher life is put beneath and over the life of action, into which the soul can perpetually retreat.



One man is anxious to outstrip as many of his berthren as possible; the other is anxious to get as near as possible to the true standard of his occupation.



It is better, after all, to be so superstitious that we find God where He is not, than to be so sceptical that we will not find Him where He is.



UMANITY—so the Ascension tells me—may be at home somewhere else than on the earth. It has nobler kinships than with the brutes. It may enter into the welcome of a larger hospitality than any that the stateliest mountains and forests can extend.



The poet power, the creator power, of making a world of beauty in the soul out of the beauty of the earth outside of us, is what makes one young man stronger and purer than his fellows.



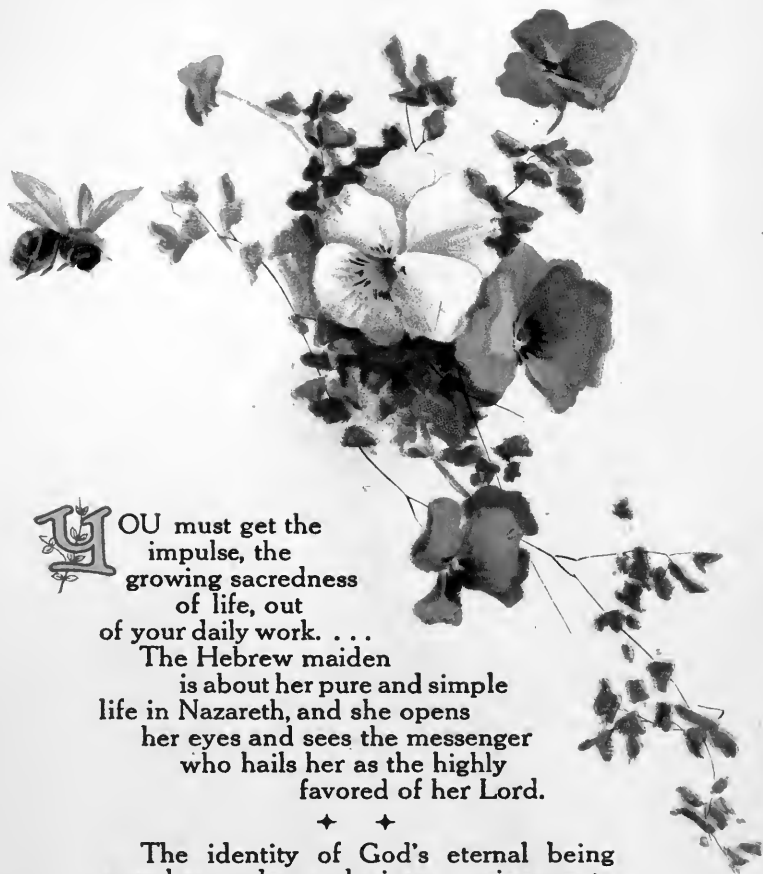
Our life is like the life of a tree . . . again and again stripped of every sign of life, that it has put forth, and yet which still has gathered all those apparent failures into the success of one long, continuous growth.



Holiness in the world *helps men*. It is not merely a light hung out, however brilliant, to attract their admiration.



Repentance for safety, even for cleanliness, is not complete. The true motive is that God may be glorified in us.



YOU must get the
impulse, the
growing sacredness
of life, out
of your daily work. . . .
The Hebrew maiden
is about her pure and simple
life in Nazareth, and she opens
her eyes and sees the messenger
who hails her as the highly
favored of her Lord.



The identity of God's eternal being
stretches under and gives consistence to
our fragmentary lives. God's eternity makes
our time coherent.



Y the finite act of labor the infinite act of prayer is helped to its completeness, as the soul grows by the body's ministries to its perfect life.



Not the things that happen to us, but the meaning which the things that happen to us have for us, are the real facts of our existence.



Sorrow only touches the spiritual life with a more mellow happiness, and death opens wide the door through which it passes into perfect union with God.



Religious truth is not mere knowledge imparted. It is God's own being shed by love into the being of His children.



The use which God is able to make of two men in this world depends on the amount of the consecration-consciousness that is in their lives and souls.



CHRIST'S great work was done in bringing that future life, before so vague, so far away, into close oneness with this present life. The two had been two, and He made them one,—one in their purposes, one in their one, great, pervading, embracing responsibility.



To welcome all His leadings now so cordially that we shall know our Leader when He opens the last great door,—this, and this only, is readiness for death.



It is a noble and beautiful thing to find ourselves growing out of our contempts.



There is not one of us living to-day so simple and monotonous a life that, if he be true and natural, his life faithfully written would not be worthy of men's eyes, and hold men's hearts.



It is this absolute, self-testifying beauty of holy lives that has been the strong extensive power of Christianity. It is the power of the Sainthoods.





OBEDIENCE unto death. This is the only real approach to God. Only the great submission of the will blends our life with His.



Bring the highest task to every spiritual motive, and the highest spiritual motive to every task.



What men need is . . . to be made to feel that the Gospel, if admitted to the homes of art and trade and politics and social life, would be a real help to trade and politics and art and life.



This Church of all the saints is a great power in the world. Every true servant of God must belong with this mighty service of God, must get his strength through it, and contribute his strength to it.



The doctrine of the Holy Ghost is a continual protest against every constantly recurring tendency to separate God from the current world.



WE hear a great deal about the danger of failure, and yet there are many things in which it is more dangerous to succeed than it would be to fail.



A true man is conscious of pain when he sees anything miss its highest. Most of all when that thing is man, the being capable of the best perfection, the being for whose perfection everything is laboring.



It was that we might "not live unto ourselves" that Jesus died; first, that we should not live for our own pleasure; and second, that we should not live after our own pattern.



The highest, truest thought of heaven which man can have is of the full completion of those processes whose beginning he has witnessed here.



Behind everything else that settles a man's destiny there lies the power of his own decision whether all that is done for him shall be effectual, or not. How absolute and terrible that power is!

GOD will bring the shortness of
life home to all of us
so as to make us say,
"We will work the harder;"
but He will not let it weigh
upon any of us so as to
set us thinking, "It is not
worth while to work."



Only he who sees the end,
and knows how wide and deep
the power of redemption
is to go, can tell how the vision
of the cross upheld and strengthened
the soul of the Redeemer.



When a man voluntarily
surrenders that which
is legitimately his for some
sublimier claim, he does not really
lose it; its spiritual essence, its precious
soul, remains with him, and is still his.



Let no tendency to grovel and to love
low things blot out of your soul the certainty
that there is in you a capacity for a higher
happiness.





UNDERNEATH all God's approval or disapproval of what we do, there is the great, patient, indestructible love of God for us, because we are his children, the wickedest of us as well the best of us.



It is the unsanctified soul, the deep need, all the more needy because the outside life, perfectly satisfied with itself, does not know that it is needy all the time,—it is this that God hears pleading.



It is manhood's testimony that a man was made to be true more than to be strong, to keep a soul that temptation could not sway, rather than a nerve that danger could not daunt.



God's ban lies upon no fair exercise of the faculties of labour, if they be but exercised as He directs. His whole omnipotence is pledged to make every Christian effort of those faculties effectual and strong.



If we could all see, and always see, the essential force which is in every good act, however slight it is, and in every true belief, however meagre it is, how different our lives would be!



Whenever a man thinks of himself as a composite being, a being made up of parts, and therefore liable to fall apart, he finds that he needs God for his power of coherence.



The effective and the receptive life are one. No sweep of arm that does some work for God but harvests also some more of the truth of God, and sweeps it into the treasury of the life.



The very thing your religion has to do for you is to make . . . your studying and your money-getting attain their full ideal, to fill them out to their complete capacity, to take their sordidness out of them, and fill them with their true spirit.



BIND your soul to
Christ and it must
rise with Him into
His liberty.

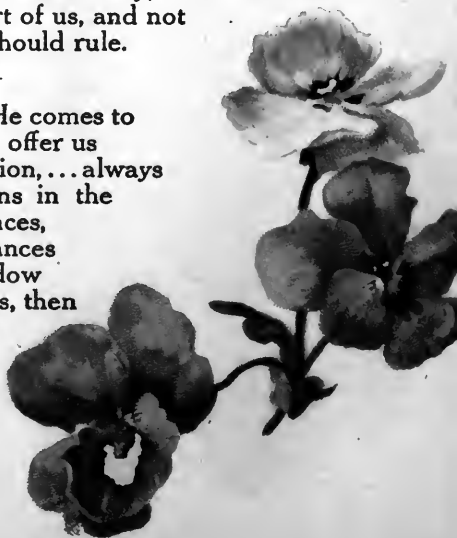
You know that this is true.
You know that you
could not be such
a slave of the world—so
beaten by temptation,
so trodden down by trouble—
if you really loved Him.



There can be no mischief in the claim
that the little kingdom of every man's
life should be an aristocracy, and
that the best part of us, and not
the worst part, should rule.



If Christ, as He comes to
any one of us to offer us
His salvation, . . . always
sees our sins in the
light of our chances,
and our chances
against the shadow
of our sins, then
what Jerusalems
we must be
to Him.





RIXITY and range—a definite working-place and a vast prospect—these are the necessary conditions of the best and most effective life.



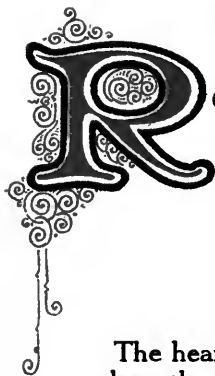
Whatever else comes to a life, there is a final grace and greatness which it cannot have until it has been touched by pain. There is a glory after the pain, an Easter after the Lent, of Character.



The medical missions, with their hospitals where the poor bring their sick bodies to be healed, are as true and legitimate a part of our missionary power as are the churches where the missionaries preach.



The truth we learn from every highest study of humanity is that the highest and divinest men are the most truly men; not the mean and the base, but the noble and the pure.



ROUTINE as a law is deadly, but routine as a resource in the temporary exhaustion of impulse and suggestion is often our salvation.



The heart cannot be given to any work unless the judgment approves; but the giving of the heart is something far larger, richer, fuller, than the approval of the judgment.



The world centres in and depends upon man. It is what he makes it. And man is capable of being possessed by God, filled with His Spirit, echoing His character.



How graciously and perfectly, into the souls that come to Him for the power to match the tasks of life, there comes the great calm, the peace that passeth understanding!

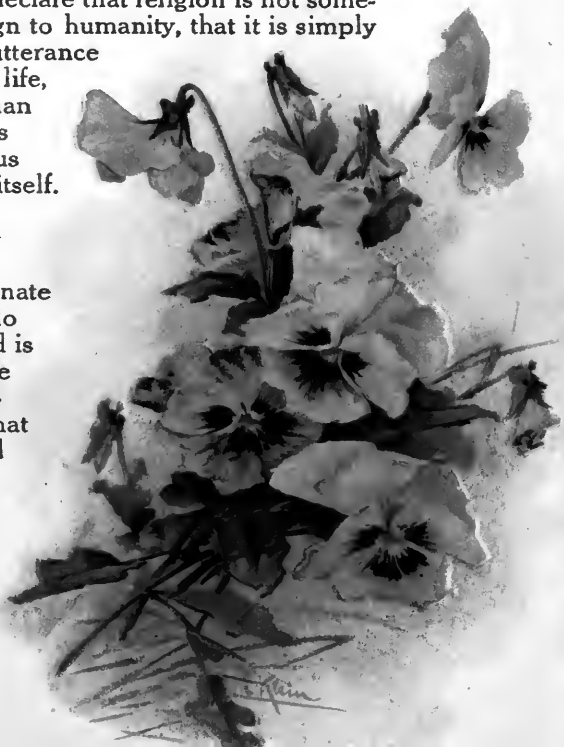
Self-sacrifice to-day; but the recompense of self-sacrifice only when the grave is past and eternity begun. Evidently that sort of expectation has a power of spiritual education.



True religion grows more and more anxious to declare that religion is not something foreign to humanity, that it is simply the fullest utterance of human life, that all human life which is not religious falls below itself.



A passionate desire to do men good is always the surest safeguard that they shall not do us harm.





OR a man to believe in the Incarnation is for the world to become to that man a fire with God. God is reaching out to him everywhere.



There is a great deal more cheerfulness in the world than we are apt to allow, and a great deal less happiness than we are apt to fancy. Cheerfulness is of the temperament and spirits, but happiness is of the soul.



By steadily bearing in mind what you know and think, you know and think not for yourself alone, but for others, you may become the centre of a little green spot of intelligence in the midst of this arid waste which we call Society.



The noblest thing you ever did, the noblest emotion you ever felt, the deepest and most sacrificing love ever in your soul,—that is your true self still through all the baser life into which you have fallen.



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